

The American Friend

Old Series
Vol. XXXV, No. 29

JULY 19, 1928

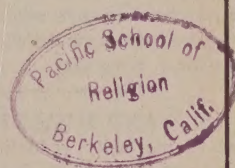
New Series
Vol. XVI, No. 29

"Seekers" Then and Now

RUFUS M. JONES

For Quaker Thought

AN EDITORIAL



Y. F. Conference in Prospect

BYRON HAWORTH

New Study View of Africa

LOUISE STINETORF

The Effective College

A REVIEW

ON THE HORIZON OF THE CHRISTIAN CHURCH

AN ORGANIZATION CRITICIZES ITSELF

The Fellowship of Reconciliation is planning to have its Annual Fall Conference be a searching examination of both the goals and the methods that the movement has advocated for fourteen years. The group is pacifist, but it is going to have some people who have experienced severe social injustices raise the question as to whether the power of love and good will is adequate to cope with such situations. They will speak not only with regard to war and imperialism but will also challenge the Fellowship point of view as regards racial discrimination, the penal system and the labor struggle. Such a method of arranging the Conference by putting the members of the group on the defensive will not only be unique, but will no doubt result in unusually stimulating discussions. Among those who have already agreed to take some part in the leadership are Devere Allen, Editor of the *World Tomorrow*, Edmund B. Chaffee, of the New York Labor Temple, Paul Blanshard, Field Secretary of the League for Industrial Democracy, Roger Baldwin, of the Civil Liberties Union, Frank Olmstead, Y Secretary at New York University, Rhoda McCulloch, Editor of the *Woman's Press*, Prof. Jos. B. Matthews, Nashville, Tenn. The Conference will be held September 13 to 16 at Camp Wocolona, Walton Lake, Monroe, N. Y., about forty-five miles from New York City. Information can be had from the Fellowship of Reconciliation, 383 Bible House, New York City.

SEX AND HEALTH LECTURES IN MEXICO

Infant mortality reduction, according to a leading woman physician of Mexico City is Mexico's chief need along health lines. Sex and health education for girls is another need that the Young Women's Christian Association is helping to meet with the aid of Dr. Antonia L. Ursua, who passed through New York recently on her way to Europe. "Our interest lies in the reduction of our infant mortality and in education in child and baby care

for mothers," said Dr. Ursua. "We are laying plans for an extensive campaign on child health next January. Like all educational work under our government, it will embrace our most isolated and remote country districts. The average Mexican family is not over large and living is very cheap but primitive." Dr. Ursua holds an important government post, that of director of the department of Health and Education with physicians, both men and women, as her assistants. Women are appointed to posts of responsibility in Mexico. Mexican women with scientific training are already, she said, in many professional fields, including medicine, architecture, and engineering. As president of the Y. W. C. A. of Mexico City, she has many leading women on her committees. Home life still safeguards Mexican girls. While freedom and self-support are coming gradually, they are still largely under the control of parents. To the American Ambassador, Dwight Morrow, the visitor paid a warm tribute, saying that in a particular way he has made a friendship relation between the United States and Mexico. In this Mrs. Morrow is regarded as a valued asset.

SAFEGUARD EYES OF NEXT GENERATION

Remarkable progress in 20 years of organized efforts to reduce the frequency of blindness in America, pointing to possible elimination of the principal diseases causing blindness and the reduction of eye injuries to a minimum, is shown in a summary of accomplishments being mailed to members of the National Society for the Prevention of Blindness. The greatest single achievement has been in the field of ophthalmia neonatorum, commonly known as "babies' sore eyes," the Society reports. As a result of adoption of laws, in most states, requiring doctors, nurses, or others in attendance to put prophylactic drops in the eyes of babies at birth and the constant educational activities of the Society, the report says, the frequency of ophthalmia neonatorum as a cause of blindness among those admitted to schools for the blind has diminished each year until now it is 64 per cent less than in 1908. Complete eradication of this source of blindness—once the most prolific of all causes—is said to be scientifically possible. The Society is helping to safeguard the eyes of the next generation, the report points out, by following up its work for prevention of blindness at birth with demonstrations of preschool eye tests, preschool clinics, and co-operation in establishment of sight-saving classes for the education of children with seriously defective vision. Using a recently perfected technique it is now possible to test, with some accuracy, the vision of children too young to read the letters on the charts used for adults.

PREPARING FOR RACE RELATIONS SUNDAY

The seventh annual observance of Race Relations Sunday comes February 10, 1929. Through the active co-operation of thousands of local churches and their auxiliaries, of Home Mission Boards, Y. M. C. A.'s and Y. W. C. A.'s this day has been increasingly observed. Problems of relations between white and Negro people grow more pressing upon the churches year by year. On Race Relations Sunday each year ministers have exchanged pulpits. In Chicago last February more than forty exchanges took place. Speakers, choirs and visiting delegations have passed between churches and other organizations. Other things have been done by local interracial groups to increase friendly inter-racial contacts. Thousands of educational leaflets and pamphlets have been distributed. Interracial study groups have sought better understanding. Groups of white and Negro church women have met in committee and other meetings to deal with common problems. Our Church Women's Committee on Race Relations urges women's and young people's organizations to arrange for discussions of race problems the weeks preceding Race Relations Sunday. Programs should include participation by the children.

THE HOLY LAND

AFRICA, MEXICO, JAMAICA

Now is the time when the Four Hundred go abroad. To the other Four Million the AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS offers a trip by proxy, via the good ship

Friendly Way Series

SAKINA—*The Story of An East Indian Girl.*

AN HOUR'S NOTICE—*A Story of Palestine.*

MEXICAN CHILD LIFE—*A Peep At Our Southern Neighbors.*

CHILD LIFE IN KAVIRONDO—*The Way Young African Friends Live.*

PEASANT LIFE IN PALESTINE—*Among the Villagers in the Holy Land.*

Complete Tour 20c Single Trip 5c

Book your passage at 101 South 8th St.,
Richmond, Indiana

AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXV. No. 29.

JULY 19, 1928

New Series
Vol. XVI. No. 29.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

For Quaker Thought Today

THROUGHOUT their history Friends have deprecated the distinction often made between the spiritual and the secular in life. They have steadfastly maintained that all life and experience should be spiritualized. This is a fine ideal but as is true of all high ideals is quite difficult of attainment. There is a constant danger that instead of lifting all of life's experiences toward the high plane of the spiritual, we lower them to the plane of the secular. This tendency is well illustrated in attitude and conduct in our houses of worship. We do not look upon them as holy places especially invested with the divine presence as do ritualistic communions. It is true we hold them to be holy, but only as all places are holy in which we may find our Lord. In this attitude, however, we so extend the range of our reverence that it becomes so thin as to be almost negligible at times. As a result we do not always show in our meetings a becoming sense of reverence.

This whole question is well considered in a leading article entitled, "Seeking and Finding," written by L. Violet Hodgkin Holdsworth and appearing in a recent issue of the *London Friend*. In the background of her thought is the present ecclesiastical disturbance in England brought about by the Parliamentary struggle over the revision of the Prayer Book. This is a situation which can with difficulty be understood and much less felt in this country, in which there is no established church. Our Friend speaks with great sympathy of the "grief, if not agony, to many of our brothers and sisters in the Church of England to see their most sacred experiences—the truth they live by—wrangled over in the columns of the press, or treated as a political issue elsewhere."

After referring briefly to the ideals of Friends as suggested by us above, she expresses not only sympathy for those of the Established Church but also hope that in this, their day of perplexity, they too may be led to attain a richer and fuller unity in the search for religious truth and experience which will lead them less toward externals and more toward the "hidden unity in the Eternal Being."

There is anything but complacency, however, in the words of the author of "Quaker Saints." She says that the difficulty of the Anglican church has touched Friends in a much nearer way. It has "stabbed our spirits broad awake, and has forced us to look at home to ask ourselves whether we do indeed also know anything of these experiences that are vital to them. We have talked too often, perhaps too glibly of "making the whole of life sacramental." She then quotes the words of one who from being a devout Roman Catholic became a convinced Friend and gave it as his mature experience that "I think I can reverently say that I very much doubt whether, since the Lord by his grace brought me into the faith of His dear

Son, I have ever broken bread or drunk wine, even in the ordinary course of life, without the remembrance of, and some devout feeling regarding, the broken body and the blood shedding of my dear Lord and Savior."

"Are we really finding in our own meetings anything like this?" she asks, "or anything comparable with the vital contact which devout Anglicans experience in the Eucharist?" It is pointed out that many Anglicans appreciate the silence to be found in Friends meetings and wish to introduce more of it into their own worship. Even so, they refer to it as a "beautiful side chapel" which they distinguish from the Altar itself. They say to us that in the silence they indeed, find with us the Presence promised to the two or three who meet together in Christ's name, but at the Altar they actually feed upon Him who is the Bread of Life.

Our friend asks searchingly, "What do we know of these 'inmost, utmost things of God?' Is our worship the vital thing in our own lives? Can we too say, in lowliness but also in thankful joy, 'We have an Altar whereof they have no right to eat who serve the tabernacle?' Life is a matter of emphasis. If we do not use the outward symbols, our witness must be yet more emphatic to the reality they are meant to declare. If we seem to disobey the letter of Christ's teaching, we must be sure that it is because He himself has given us, has taught us, the worship 'in spirit and in reality' of which he said: 'the Father seeketh such to worship Him.' This is our claim. This has been our claim since the day when George Fox first called his followers to share in 'a nearer Supper than taking the outward elements of bread and wine, 'namely, 'to hear Christ's voice...and to let him into their hearts and he to sup with them and they with him that's within them.'"

This additional paragraph would we share with our readers: "In crowded gatherings in great cities, among lonely handfuls of simple people in country places, both here and overseas; where two or three worshippers meet together in the loneliness of the backblocks or the grey aisles of the bush—everywhere the promise has been fulfilled. Without any outward symbols, with no priest or altar or visible bread and wine, we have known, we do know, what it is to feed upon Jesus Christ our Saviour, to find in Him indeed our Bread of Life, and to drink the New Wine of the Kingdom in fellowship with all those who have learned the meaning of the sacrifice of life outpoured."

May we, too, speak with the assurance, not of seekers but of finders saying, "We have known, we do know." These leading questions propounded by Violet Holdsworth fit in most appropriately with Rufus Jones' address on "Seekers and Finders," which appears in this issue. In all there is much food for Quaker thought today.

"Seekers" Then and Now

BY RUFUS M. JONES

(Continued from last week)

THERE seems now to be little doubt that George Fox on his first appearance among them impressed these Seeker-groups with a swift conviction that he was the man for whom they had been waiting. His striking personality, his words of life, his testimony to a divine Light in the soul, his witness to a living Christ working in the world now, all stirred them with awe and wonder and they received him as heaven-sent and divinely commissioned, and they followed him, in Cromwell's words, as the "happy finder" for whom they had been waiting. One of these Seekers, Francis Howgill, has given us this enthusiastic account of the new day dawn that broke upon their souls with the coming of Fox: "The Kingdom of God did gather us, and catch us all, as in a net, and His Heavenly power at one time drew many hundreds to land . . . and the Lord appeared daily to us, to our astonishment, amazement and great admiration, insomuch that we often said one unto another, with great joy of heart, 'What? Is the Kingdom of God come to be with men? And will He take up His tabernacle among the sons of men, as He did of old?'" Just this consciousness that the Kingdom of God is a present fact in the hearts and lives of men and that God's tabernacles are among us, was the primary note of the Quaker experience and the primitive Quaker message. Fox stopped talking about *was* and talked about *is*. He passed over from dogma to *life*. He did not, of course, eliminate from his thought the historical past, but he focused attention on what God through the living Christ is doing now in the inward and the outward world. It was this testimony to the *present reality of God* and to the vital work of Christ in and to the vital work of Christ in man's soul that won the "Seekers" and turned them into successful finders. The original Society of Friends in England was built out of the prepared groups and out of individuals who had broken away from the organized Church of the day and who, in lonely isolation, were eagerly seeking for the day dawn and the day star to rise in their souls.

What was true in England was precisely as true of the American Colonies and the West Indian settlements where the Quaker seed spread. All the early Quaker meetings on this continent were built out of Seeker-groups. The "first publishers of truth" who hazarded their lives on these "stern and rock-bound" shores had an extraordinary *flair* for these unshepherded sheep, these doves longing for their mates, as William Penn would say. Was it a happy accident that they hit upon Salem, and Sandwich, and Newport, and Flushing, and Gravesend, and Tredhaven? No, they were not "flying fools"; they steered by chart and not by random impulse. The English Seeker-groups knew where the mateless doves were cooing in America, and thither the Quaker apostles went, with quick and immediate results.

SEEKERS MUCH IN EVIDENCE TODAY

Ann Hutchinson, who was banished from Massachusetts in 1637, represents the true Seeker type. She, the first champion of woman's cause on this continent, insisted that the organized Church in the Colonies was lost in the dead letter of the past, a dry, dull performance of legal works, and that the new Church, waiting to be born, was to be fresh, vital, charged and illuminated with the Spirit of the living God, its preaching springing out of what the preacher himself knows. She was once more the herald of the day dawn and the day star in the heart. Mary Dyer was her friend and disciple and went into banishment with her, and so also did many others who later formed the nucleus of the Quaker flock in America.

The curve of history is never quite a circle. The bend of events and movements does not come back to the place from which it started. The level is not exactly the same. The curve winds up, at

least I think it does, like a slow spiral, creeping on to a slightly different level. It is never possible to return to "Beginnings," or to "restore" primitive stages. Lost "Edens" are never recovered. The best we can do is to build new Edens and be ourselves the Adams and the Eves of a new adventure. It is, however, a notable fact that we find ourselves today in a world of Seekers who, like those in the seventeenth century, are eager for *reality*, for truth in its freshness and power, for a living God who still speaks and works and builds His kingdom in the world. In the dust and confusion of the hour, some have supposed that religion itself was dying before our eyes and that *mine* was being written on the walls of the Church.

I do not believe it. Man can almost as easily live without bread as without religion, and there is overwhelming evidence that the native hunger and thirst of man's soul for God are as keen and clamorous as ever. Some try to dull the spiritual urge by absorption in secular affairs, by scientific conquests, by drive and speed and thrill, or by adventures more daring than those of Odysseus or the Argonauts. But the eternal mysteries of life and death surround us as of old. Love tugs at our hearts as powerfully as ever and we all have crisis-moments when we know that only God can satisfy the heart He has made. Not long ago a young woman wrote a remarkable essay entitled "Twenty Minutes of Reality." "Out of all the gray days of my life," she said, "I have looked into the heart of reality." What she wrote is different from anything that Ann Hutchinson or Mary Dyer said, but the spirit is the same and she strikes the same emphasis on the necessity for present *reality* and for a God who is revealed within ourselves.

The generation that is called "young" and that, in the language of baseball, is "on deck" today, is no exception to the general Seeker-attitude. They are less ready than some generations have been to follow old tracks or to accept the dead hand of the past or to take over heritages and heirlooms and old spiritual furniture. They look all "gifts" in the face, and they apply the writ of *quo warranto* to all ancient deeds and documents. I am glad of it. It is all to the good that every kind of title-deed should be searched and verified in terms of present experience. But I know these youth well enough to feel assured that they are bent on reality and that they are not likely to scrap any of the eternal values and verities.

I find in all lands where I have traveled and in all parts of our own country where I have visited, an impatient attitude toward forms and systems and dogma that have been transmitted by the momentum of the past and that are foreign to the currents of thought and the needs of life today. But I do not find lack of earnestness or a waning of passion for truth and goodness and beauty and love. I believe that at the heart of the matter they are sound and pure and sincere, and I am convinced that they are "Seekers."

I suspect that the largest single Church in the world today is the invisible Church of the Seekers.

WHAT PRESENT DAY SEEKERS WANT

No one organization can meet the needs of them all. No single type of Christianity can "speak to the condition" of this vast variety of mind and spirit. But it seems quite obvious that the Quaker ideals make today a profound appeal and would, if we could embody them in a vital group, once more as in Howgill's day gather a vast multitude in the spiritual net. There can be no question that very many persons today want a religion that is mystical. They want to find Christ not only in books, but as a Spirit of life and love inwardly revealed. They

do not have faith in a God thought of as at the top of the sky, or as a Judge at some remote judgment day—they want to find Him in all creative operations; wherever love is victorious; wherever righteousness triumphs over sin and evil and wherever goodness and beauty are revealed.

They want to feel the real presence of God in worship. They want to cultivate their inner spirits in living hush and silence, and they want the help and inspiration of a warm and radiant fellowship of true friends. They want guiding and illuminating messages, that are fresh with life and insight and experience and that do not smell too much of musty books or groan and wheeze with pumped up efforts at fervor and enthusiasm. They want a Christianity that is first and last a way of life, an experience and a practice, and they want to belong with people who once again are "divine and naturalists and all of God Almighty's making."

It is, to be sure, a hard order to fill, but no harder than it ever was. It costs heavily to reform even the outside features of a Church. The prayer book cannot be altered without struggle and agony and compromise. Change in a creed causes many groans and cries. But how much more difficult is it to rebuild the inner fibre and to reshape the heart and soul of the organism. That calls not for a Reformation, but rather for a *revival*.

MUST OPEN OUT INNER DIMENSIONS OF OUR LIVES

We must somehow make a stand against the rush and drive of secularism and materialism, and insist upon *the life of the soul* as the first concern of our faith. We must see to it that we have times of hush and meditation, and we must train our children to "recollect" themselves, in the good old meaning of the word, and to open out the inner dimensions of their lives. We must realize that empty silence is a very different thing from living, dynamic hush, palpitant with joy and wonder. Merely stopping the wheels of our activities is not enough; slowing down our mental processes to Zero will not work miracles for us. Worship is concentration and unification of spirit, not a dull quiescence. Like any great art or achievement, it calls for a price and it demands all there is in us.

We cannot meet and attract the Seekers who are all about us unless, like St. Francis, we warm up our religion with joy and gladness. It is after all the contagious quality that counts most. A centre of worship, a meeting place for religion, ought never to be cold, stiff and formal. The first consideration is friendliness, ease, grace, charm, loss of strain, reserve, fear and gloom. That subtle thing we call atmosphere is a primary factor. It can change winter to summer like a new vernal equinox. More people are saved by sweetness and friendliness, by gentleness and kindness, than by orthodox theology. When we leap to new levels, it is because love has touched us. But these things must be natural and spontaneous, not fixed up or put on like the smile in front of the camera.

Finally, the Christianity that is going to change "seekers" to "happy" finders and make them feel like doves who have discovered their mates is to be in every sense of the word *a religion of life*. We cannot make Christianity a conquering faith, the driving energy of a spiritual civilization, unless it becomes in our lives something we *do*, instead of something we merely talk about. The closing words of the message adopted at the great Jerusalem Conference at Easter must become our own courageous commitment to His leadership. "We are persuaded that we and all Christian people must seek a more heroic practice of the gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ and of the meaning of His cross in the midst of the wrong and want and sin of our modern world. As we contemplate the work which Christ has laid upon His Church, we who are met on the Mount of Olives, in sight of Calvary, would take up for ourselves, and summon those from whom we come, and to whom we return, to take up with us the cross of Christ, and all that for

which it stands, and go forth into the world to live in the fellowship of His sufferings and by the power of His resurrection."

There must in the future be no less heroism at home than on the mission field; no less adventure; no milder dedication and no lower tone of apostolic fervor. If we are to be attractive centres for the seekers of today, we must make our Churches power-houses for the spiritual work of the world, filling stations for the heroic adventures into which Christ is calling his new Galileans.

Abundant Grace

The dazzling beauty of His purpose thrills,
With zest and confidence, our hearts today,
As all things work together, breath and clay,
In time and space, for good, despite the ills
That seem a handicap to human wills;
The good, as God sees it, must come our way;
A Master Mind behind all things holds sway;
Each seeming loss, with compensation, fills.
Abundant grace adjusts the wrongs to make
The finest character, when eyes of love
And forward steps of faith find harmony
In plans expressed, through Christ, for men who take
Him at his word and win a treasure-trove
In perfect service for humanity.

JOHN R. WEBB.

Richmond, Indiana.

Christian Press Exhibit

The International Christian Press Exhibition organized in connection with the World Press Exhibition in Cologne (Rhine), has just been opened. For the first time, an attempt is made, to give to a wider public, an impression of the richness and the enormous extent of the religious press throughout the world. The religious press of nearly all nations and denominations is presented: United States of America, Belgium, Denmark, Estonia, Finland, France, Germany, Great Britain, Holland, Italy, Latvia, Lithuania, Norway, Austria, Poland, Serb-Croat-Slovene State, Spain, South America, Sweden, Switzerland, besides the Greek-Orthodox press in Poland, Rumania, Bulgaria and Greece. In the American and British department, which, thanks to the cooperation of a great number of leading editors and publishers of these countries, is represented particularly abundantly, one sees the most important organs of the denominational journalism as well as of the inter-denominational press and in addition to these the papers and magazines of the great Christian organizations in the spheres of social and international movements. A special room is given to the placard mission to which the American and British Churches pay more attention than those of the Continent. The English part shows among others some placards concerning Sunday observance. The French placard contains the program of Cultural Politics of the French Church Federation originating from the time of the recent French elections. The predominant part of the American placards refers to the different spheres of the Home and Foreign Missions. The Literature of the Christian Movement (of the Stockholm and Lausanne World Conferences, of the "World Alliance for promoting International Friendship through the Churches," of the English "Copec" and other efforts of similar kind) has been displayed in a special *Ecumenical Department*. In connection with this exhibition, which is established by the International Christian Press Commission (President Prof. D. Hinderer), a First International Christian Press Conference will be held from August 19 to August 21 of this year.

GENERAL CONFERENCE IN PROSPECT

Plans Are Practically Complete For Young Friends Annual At Earlham College

The brief snatches about the Nineteenth Annual Young Friends General Conference which have appeared in previous issues of *THE AMERICAN FRIEND* are now ready to be formulated into a comprehensive and detailed news article.

The ten-day Conference will be held July 27-August 5. Registrations are coming to the Central Offices rapidly and delegates are expected from not only all the Yearly Meetings in America, but from a number of Foreign Yearly Meetings as well. Twenty-four leaders, many of whom are nationally known, will be present to lecture, lead discussions, and for personal conferences. The first conference session will be on Friday evening at eight o'clock in the College Chapel and the closing session will be on Sunday afternoon, August 5.

It is the purpose of the Conference to enable each delegate to strengthen his spiritual life by exchanging views with others who are seeking and by coming into contact with leaders who will share their religious experiences. It is hoped that those who attend will return to their home meetings more thoroughly awake to the responsibilities facing youth today, and inspired to greater service because of the ten days of fellowship together.

Most of the leaders for the Conference were announced sometime ago. Here they are in summary:

Alexander C. Purdy, professor of Practical Theology at Hartford, will give a series of lectures on "The Meaning of Jesus for Life Today."

Elden H. Mills, pastor of the First Friends Church in Indianapolis will lead a class in "The Religious Experience of Jesus."

Wilbur K. Thomas, Executive Secretary of the American Friends Service Committee, will conduct a class in a study of Stewardship.

Walter C. Woodward, editor of *THE AMERICAN FRIEND*, plans to lead a discussion daily on the subject of "The Outreach of Quakerism."

Alfred C. Garrett, of Philadelphia, will lecture on the subject "The Reuniting of Christianity."

A. Ward Applegate, pastor of the Friends Church at Centerville, Indiana, will lead a class in discovering means for "Friendly Expression."

Elizabeth Emerson, noted author, will conduct a class "Christianity and Strife."

Delite Hollett, Educational Director of the Omaha Y. W. C. A. will lead the class for Older Girls, "Being Myself."

B. Willis Beede, Executive Secretary of the Foreign Mission Board, will meet daily with those interested in studying about "Our Neighbors Around the World."

Samuel L. Haworth, head of the department of Religious Education at Guilford College, N. C., will lead a class which will discuss "The Quaker Today."

Ralph H. Boring, pastor of the Friends Church at Central City Nebraska, will lead those interested in the subject of "The Christian Home."

Errol T. Elliott will lead the older boys class. He is director of Religious Education in the Friends University at Wichita, Kansas.

Warren Marsh, a teacher and athletic director from Nebraska, will supervise the play for the conference days.

Elizabeth Parker of Eaton, Ohio, will have charge of social activities.

Leslie Shaffer, a student at Hartford Seminary, will be responsible for special musical programs during the conference.

Minnie Tatum of Iowa will be in charge of the girls' dormitory.

Others to appear on the program are:

Jesse H. Holmes, traveler and lecturer from Philadelphia; J. H. Langenwalter, head of the Biblical Department at Friends University; Crystal Bird, the young Negro lady who has been lecturing for the American Friends Service committee for the past year; Edith Sharpless, who has been working in Japan under the Philadelphia Foreign Mission Board; Mr. Kameyama, a native of Japan, who is coming to America to attend the World Sunday School Convention; Sewell and Helen Harris, of Rugby, England; and Arthur and Nettie Hadley who have been working among the Indians in Oklahoma.

Further information may be obtained by writing to the Board of Young Friends Activities, 101 South 8th Street, Richmond, Indiana.

BYRON HAWORTH.

THE INITIAL STEP OF FAITH

Directly Elijah had taken the initial step of delivering his message, "the word of the Lord came unto him." We need not go to the height or depth: the divine direction and assurance will assuredly come to us. We may have been impressed to take up some line of testimony or service, but have held back because we have not seen what the next step should be, or whether we should be supplied with necessary reinforcements. Step out on what seems to be a yawning void of impalpable mist, and you will find that God has prepared a stepping-stone, and the next! When the brook dries up, there will be further provision in the widow's house. But in the meanwhile make much of your Cherith where the sounds of earthly toil and human voices are exchanged for the music of the waters of peace that are fed from the throne.

—F. B. MEYER.

JAMAICA FRIENDS TAKE BIG STEP FORWARD

Recently Appointed Central Evangelistic Board To Assume New Responsibilities

"The Mission arranged for the transfer of the following work and workers which have been in its employ to the Central Evangelistic Board when it holds its first meeting."

This laconic but tremendously significant minute appeared in the minutes of the Friends Jamaica Mission held at Buff Bay, June 8, 1928.

Forty-six years ago Friends began work in Jamaica. Since that time schools have been conducted; the gospel has been proclaimed; people, homes, and communities have been transformed; Monthly Meetings have been established; meeting houses have been erected; a native ministry has been called into active service; and more than eleven hundred Friends belong to the various meetings.

The Mission—the body of American Friends in Jamaica—has watched over these varied lines of work with prayerful, careful, loving solicitude. The ideal of a body of self-supporting and self-governing Friends has been held consistently before the people. The directing of the work, the employing of Jamaican teachers and ministers, the opening of new work, the paying of the bills—these and other responsibilities were carried by the Mission for several years. But gradually these burdens began to shift to the shoulders of Jamaican Friends. A Central Finance Board, with Jamaican Friends in the majority and American Friends in the minority, was created a few years ago to assume the responsibility for the support of the work of the meetings. With care, ability, and sacrificial devotion the members of this Finance Board undertook the task of raising sufficient funds to care for the native ministry and teachers.

About a year ago, the suggestion was made that a Central Evangelistic Board with Jamaican Friends again in the majority, be appointed to assume responsibility for the native ministry, the evangelistic efforts of the meetings, and the schools that were under the care of the Mission.

The suggestion was carried down to the Monthly Meetings where it was carefully discussed and acted upon by the members. Then the Annual Conference of Jamaica Friends, with the judgment of the Monthly Meetings as a guide, decided to appoint the proposed Central Evangelistic Board. When this was accomplished, the Mission took steps to transfer the ministers, teachers, and their work to Jamaica Friends.

Thus has been taken another long, forward step in the direction of self-realization on the part of the Society of Friends in Jamaica.

The Friends who are involved in the change are: Paul Tirbaniesingh, minister, Fellowship; Mrs. Beatrice Giles, Bible woman, Prospect; Mrs. K. Durant, Bible woman, Burlington; Miss James, teacher, Amity Hall; Miss Irene Johnson, teacher, Orange Bay; Joseph Hamilton, catechist, Cedar Hurst; Chas. S. Vincent, minister, Cedar Hurst and Spicy Grove; Mrs. Douglass, teacher, Spicy Grove; Adolphus Lowe, assistant teacher, Cedar Hurst; Ruth Bagaloo, teacher, Albany; Joyce Amritt, teacher, Highgate School; Mary Mullai, teacher, Highgate School; Doris Mongal, teacher, Harmony Hall School; Amir Williams, catechist, Trinity; and Madoda Vincent, teacher, Trinity.

PUGET SOUND CONFERENCE OF YOUNG FRIENDS

The annual Conference of Young Friends of Puget Sound Quarterly Meeting and the Northwest was held at Lake Chaplin, Washington, June 29, 30, and July 1. On the peaceful shore of this quiet mountain lake, seventy-two persons were assembled for part or all of the sessions.

Various communities of the Northwest were represented. Gervas A. Carey (Conference speaker) and wife and daughter Elisabeth from Newberg, Oregon; Irene Copithorne, Peggy Muskett from Vancouver, B. C.; Carroll and Lefa Kirk, their sons Arthur and Foster, and daughter Ruth, and mother Amy Kirk; F. S. Smithson and wife, Cora Benfiel, E. H. Ingalls, from Bellingham; Virginia and Gordon Buckley from Yakima, Wash.; Minnie Satterfield, H. Millard and Winifred Jones, Perry Priddy and daughter Bernice, Verna Steffy, Ben. Darling, Raymond Ricketts, Irvin Picketts, Arthur Sugars, Charley and Inez Bentley, Charlie and Susan Gustafson and daughters Catherine and Dorothy, Frank Cook, R. E. Brooks and wife, from Everett; Isaac N. Stanley and son Joshua and daughter Gulielma, Charles and Evelyn Pullar and daughters Dorothy, Janet, and Sarah, Henrietta Welch, C. E. Lough and wife and daughter Florence, Herbert and Vera York and son Roy and daughter Marylou, Agnes Osborne, Emma Cook and son Clare, D. Reeves and Gertrude Shinn and daughter Pauline, John and Eleanor Shinn Cloud and daughter Jean, Arthur and Clara Neale and son Robert, W. W. and Mary Worth, Asenath Edwards, Emma Wilson and daughter Cordelia, James and Elizabeth Kyes and son Montania, from Seattle.

At the Young Friends Conference the three oldest people were: Emma Wilson in her eighty-eighth year, Amy Kirk in her seventy-eighth year and Asenath Edwards in her seventy-sixth year. Another feature of the conference was the representatives of four generations in the persons of Emma Wilson, mother; Gertrude Shinn, daughter; Eleanor Cloud, granddaughter; and Jean Cloud, great-granddaughter, in her first year and enjoying her first Young Friends Conference. DOROTHY A. GUSTAFSON, Secy.

MEETING OF PEACE AND PANDEMONIUM

Correspondent Gives Breezy Account of Peace Caravans In Conference

Judging from appearances, a casual reporter might say that at Maria Scattergood's cabin at Pocono Preserve the week of the Pocono Peace Conference, there was held a Convention of Fords—of less recent models and still less recent models. The same reporter might also remark that within the cabin—the headquarters of the convention of Ford owners—at six o'clock every morning pandemonium broke loose. Someone chose that time to learn how to play the bugle. Another made heroic attempts at the organ, while another played the victrola and others seemed to consider a short night's sleep only a brief interruption from heated discussions on Socialism and Imperialism.

The reporter should then decide after a second glance at the retiring array of meek and lowly Fords that the center of interest lay not there, but inside the cabin, and that this was no Ford convention, but a gathering of the clan—a conference of peace caravans.

Of the twenty-seven in the cabin, so rudely awakened, twenty-three were caravanners. There were three girls' teams, from Friends' University, Wichita, Kansas, Mt. Holyoke, and Swarthmore; seven boys' caravans from Lincoln University (a colored team), Haverford, Earlham, Oskaloosa, Iowa, and Nebraska; also two Prohibition teams from Penn College.

Someone who should have known better once admitted that he thought a peace caravan was a long line of Fords with a team in each. Not long after the dishwashing process at the cabin this might almost have described the exodus of the caravans to the Pocono Conference, at Pocono Manor Inn, about ten miles away. If some of the Fords were joined by tow ropes to get a really good start, it was nobody's business. After all, Fords will be Fords and we'll have to get peace somehow without changing Ford nature, which is really not very different from human nature. All we need is bigger and better tow ropes.

The Pocono Peace Conference meant a great deal to those college students who came

in Fords. It was first of all a humbling experience. They listened to splendid lectures by men who not only knew their subject thoroughly but could present it in a vivid and convincing way. Nothing could remind them more keenly that in their own work such presentation and knowledge was as difficult as it was necessary. Lively discussions showed them that every peace problem has a constantly increasing number of minor problems that attach themselves to the main issue like barnacles. Not only must they understand the minor problems, but be able to clear them off and reveal to full view the central question and its relative importance.

In almost every meeting someone referred to the significance of the Peace Caravans and at every reference the weight of responsibility on the part of the Caravanners seemed a little heavier and the desire to measure up a little stronger. Rufus Jones and Wilbur K. Thomas visited the group at the cabin one afternoon and told of the origin and early work of the American Friends Service Committee, and the plan and purpose of the caravans. The thought that they were chosen to work under such an organization and to carry out such a plan was a tremendous challenge to the teams and a tremendous inspiration—but there were those who felt strongly their own inadequacy. I repeat, the conference was a very humbling experience.

It was also, in two quite different ways, a strengthening, influence. The Caravanners were loaded up with facts. Some of the leaders—Frederick Libby, Jesse Holmes, Paul Jones, Nevin Sayre, Devere Allen, and Dorothy Detzer—had lunch with the group on different occasions and afterwards they sat around informally and gave information and advice and answered questions. Those lunch time discussions were exceedingly valuable—as well as enjoyable. Secondly, but perhaps first in importance, it was a conference of peace leaders and great personalities, and there's something in meeting people like Rufus Jones and Frederick Libby who live peace with enthusiasm, that does more for the amateur peace maker than any number of books on international relations.

Whatever may be said or written about the Pocono Peace Conference, perhaps it is not belittling it to say that to the Caravanners the conference had a special significance and value, and when at night they rattled back in the rain to eat walnuts by the open fire and struggle with candles and kerosene lamps, and cots on the floor, and argue about Socialism and Imperialism and Russia and Nicaragua, the ideas gleaned from the day were more than just ideas; they had somehow become a part of their lives. Possibly, they had really discovered the fact of their world citizenship and were wondering how best to meet their new responsibilities.

MARY H. ROBERTS.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets

PHILADELPHIA, PA.



ELIZABETH

Dear Eunice:

Has thee experienced the sweet music of rain on a cabin roof? Or the gentle drip, drip from trees close outside screened walls, long after the rain has ceased? If not, I am sorry.

Thee will expect one letter out of this vacation of mine, but please don't expect a coherent one on any particular subject. Rambling has become my habit.

In the first place, thee well knows that my mid-west soul has famished all these years for sight of mountains. Now don't look amused. The maps as well as the natives call these high hills of the Allegheny, Blue Ridge and Pocono regions, mountains, and no matter if I some day scale the Alps, these round topped tree-covered ridges are going to be mountains to me still. I never tire of lifting up mine eyes to the hills. I know that the Revised Version assures us that David did not get his help from the hills, and of course it is right. But the hills reminded him of the source of his help—the God who made them. Ah David, they remind me, too. I suppose David didn't start the sheep to shelter until after he watched the sun go down behind the hills, and of course he loved the clouds nestling in the valleys. No wonder he wrote psalms.

It seems to me that all the beauty and quiet and fine air here have their effect upon the people. We are about fifty in this School of Natural History Camp and we are of many varieties. Seven states are represented including a Southern one and a Western, for Iowa is far West when you are in New York. The lady next cabin is Germany-born, yet nobody seems to remember how recently Germans were Huns. Sunday morning finds two members of the group missing breakfast to attend early morning mass, so we are not 100% Protestant. Several of us worshiped once at a little Episcopal chapel where people in camping clothes are most welcome, yet I think none of us were Episcopalians. Yesterday the Nature Study Professor brought me, from the bog, a bunch of tiny bluets known as "Quaker Lady." His son is in military school but he doesn't hate me because I am a peace-loving Quaker.

I think there is just one unforgivable sin in this camp. Woe betide the man, woman or child, who destroys a living creature. The white-footed mouse nibbling crackers in our cabin, the baby blue-headed vireos in their nest near by, the little red salamanders in the brook, the green water-snake by the dam, the

delicately tinted luna moth, the slug on the tree trunk—yes, and even the purple fringed orchid and other rare plants—all are sacred. I reflect much on what happens in the minds of men and women like these to make them on occasion willing to take the lives of their fellow men.

But here and now we are at peace. We are on common footing. The young lady who dons clothes fashioned to catch the eye, at a summer resort must feel disappointed at the lack of appreciation here. They tell of a very important looking gentleman who immortalized himself, when he arrived, by the remark, "There are my bags. Where is the porter?" All are servants of all. We find a common joy in gathering about the open fire and singing the old songs—Annie Laurie and Old Black Joe and others of their kind. Then some one suggests a spiritual and we try "Swing low Sweet Chariot" and "Deep River." It has grown dark and we close with taps:

Day is done
Gone the sun
From the lake
From the hills
From the sky
All is well
Sweetly rest
God is high.

It is good to find a place like this. One wonders why some of its simplicity and lack of pomp and show and distinction cannot carry over into ordinary life. Maybe it is because of some mistaken ideas about values. But this is vacation time. For once, I will omit a moral. May thee, too, whether at the foot of lovely mountains, or beside still waters, or in the quiet of thy own home, find some rest of soul and renewal of spirit.

Thine,
ELIZABETH.

WESTERN YOUNG FRIENDS IN CONFERENCE

"The best yet" was the general comment of delegates attending the Young People's Conference of Western Yearly Meeting held under the auspices of two committees—Young Friends Activities and Religious Education, July 6 to 8, at Bloomingdale, Indiana. A Conference Committee composed of representatives from these two departments has the responsibility of holding the annual conference, David Day, Westfield, is chairman of the conference committee and Mabel Quigg, Thorntown, is secretary. Two hundred and fifty-four outside of Bloomingdale Quarterly Meeting were registered, one being from Wichita, Kansas.

The theme of the conference was "Building Christian Character" about which was built an excellent program. Among the speakers were Chas. R. Lizenby, superintendent of the Young People's Division of the Indiana Council of Religious Education, Indianapolis, who gave four addresses on "Training for Leadership;" Gertrude

M. Reinier, Mooresville, who strengthened our faith and encouraged our hearts with four Bible hour messages of great power. R. R. Newby, general superintendent of Western Yearly Meeting, gave the keynote address of the conference on "The Development of Character for an Enlarged Field," driving home his points by graphic illustrations; Prof. Lawrence Hadley, Purdue University, who in a helpful way discussed "The Bible School and Christian Character;" J. Raymond Shutz, North Manchester, who on Sunday brought two stirring sermons. In the forenoon he spoke on "Fourfold Character," and in the afternoon, on "The Value of a Life."

A number of young people from over the Yearly Meeting filled places on the program, discussing different phases of the conference theme in practical papers or talks. Lucille Hollett, New London, presented "Christian Character and Social Life," Paul Reid, First Friends, Indianapolis, talked on "Christian Character and Mental Life," and Olyve Burns, Russiaville, spoke on "Christian Character and Physical Life." Young people who led devotional periods were Joe M. Hanner, Richmond Y. M. C. A., Esther Littler, Indianapolis, Paul J. Canady, Watseka, Ill., Chas. Lamb, Greentown, and Mary Day, Westfield, Winema Brown, Kokomo, had charge of the fellowship hour Saturday afternoon, and Helen Hester lifted our souls nearer God in the vesper service.

Other young Friends who presided at different sessions were David Day, Mabel Quigg, Mildred Crone, Indianapolis, Audrey Raridan, Mooresville, Orval Cox, Russiaville, Clifford Quigg, Thorntown, Lyman G. Cosand, pastor at Bloomingdale, and R. R. Newby, Plainfield. Mildred Kearns, Indianapolis, won our hearts as musical director, and Edgar Stratton, Indianapolis, made a fine pianist. In addition to congregational singing, there were solos and special numbers from different Quarterly Meetings, also selections by Bloomingdale Quarterly Meeting orchestra and the local choir. Alma Hadley, Hadley, Ind., was recreational director, and made us forget the oppressively hot weather as she beguiled us into various physical exercises designed to help us keep mentally alert. Enjoyable social features found place in our busy days. As we sat at meals there were songs and the usual nonsense. We were delighted with the drive to Turkey Run State Park at the close of the afternoon program, Friday, and also with the ride to Rush Creek, Saturday evening, for the camp-fire supper. No feature of the program was more interesting than the roll call of Quarterly Meetings and the varied responses given. New London responded with the largest delegation (outside of Bloomingdale) while Fairfield with additional recruits on Sunday, was nearly as strong.

In addition to speakers already mentioned, Byron Haworth, Acting Secretary of the Young Friends Board of the Five

WESTTOWN SCHOOL

FOUNDED 1799

A Quaker Boarding School Maintained by Philadelphia Yearly Meeting of Friends

ARE you preparing your children adequately for college? Many of the leading colleges of the country have expressed their satisfaction in the students coming to them from Westtown and have recommended parents to send their children to us for their preparation. In a rural environment offering every opportunity for wholesome sport and recreation students can keep in good mental and physical condition for their school work; this with the freedom from supervision which gradually comes to those ready for it prepares them well for student life at college. For students not going to college the school offers a broad and varied curriculum with unusually fine equipment in Agriculture and Home Economics.



FOR CATALOGUE AND INFORMATION ADDRESS

JAMES F. WALKER, *Principal*, Westtown, Pa.

Years Meeting was in attendance and called attention to the Young Friends Conference to meet at Earlham July 27 to August 5; Wilmer Kenworthy represented Earlham College. Among pastors present were Wm. Kitch, New London; Leslie Bond, Amo; Norval Webb, Plainfield; John Compton, Monrovia; Richard Wiles, Russiaville; Mary Hiatt, Carmel; Ira Downs, Sullivan; and Everett Gerard, Coloma.

Greetings were received from the Young Friends Conference of Indiana Yearly Meeting, holding its assembly at Quaker Haven in northern Indiana, and a hearty response was returned by our conference. Underneath all the sociability was a deep current of spiritual feeling which reached its climax in the closing moments of the conference, Sunday afternoon, as R. R. Newby led in an impressive consecration service. David Day voiced the final prayer.

Frank Hollingsworth, chairman of the Resolution Committee read the following resolutions, which were adopted: Be it resolved—

1. That we extend our sincere appreciation for the splendid hospitality of Bloomington Quarterly Meeting, for the efficient work of the Reception Committee, and for the splendid provision for our physical needs by the Ladies' Aid of the local meeting.

2. We heartily commend the work of the committees on Religious Education and Young Friends Activities and on the type

of conference provided this year. We extend a vote of thanks to all those who have contributed to the meeting, to the speakers who have striven so tirelessly in their messages to inspire us to know the truth and to live the Christ-life in all our activities.

3. Realizing that the crying need of the Church today is an exemplification of Christ in individual life, we enlist our lives in the building of Christian character, and shall do all we can to encourage and stimulate young people to equip themselves mentally, physically and spiritually, to assume their life tasks in a Christlike spirit. We urge that Christian service be presented in such a manner as to challenge consideration by the youth today.

4. To demonstrate the spirit of Christian courtesy, the Young People's Conference recommends that all epistles received by Western Yearly Meeting from other yearly meetings be accorded the same consideration and that return epistles be sent these yearly meetings without discrimination as to the group from whence the epistle came.

5. That we heartily endorse the resolutions of the Young People's Conference of 1927 pertaining to our duty to the Church and to the world, namely—

(1) Our highest esteem for the foundation principles of the Friends Church.

(2) Our determination to heed the call of God and the Church.

(3) Our loyalty to the united program of the Church.

(4) Our challenges of Peace to the world.

(5) Our support of the Eighteenth Amendment, and of Law Enforcement generally.

(6) Our endeavor toward social purity.

(7) Our desire to promote a rightful commemoration of all national and historical anniversaries of the nation.

6. That the resolutions of the Young People's Conference of Western Yearly Meeting of 1928 be incorporated in the annual report of the Young Friends Activities Committee to the Yearly Meeting.

Respectfully submitted by the Resolutions Committee: Frank Hollingsworth, Olive Hadley, David Day, Norval Webb, Esther Littler.

WESTERN YEARLY MEETING

Board and lodging entertainment for Friends attending Western Yearly Meeting to be held at Plainfield, Indiana, August 20 to 26, may be obtained through the chairman of entertainment committee, Lawrence Newlin, Plainfield, Indiana.

When believers, even a little group, begin to explore the hidden resources of prayer, almost invariably they touch the springs of power.—EDGAR W. WORK.

A New View of Africa

Books For Study Classes This Fall

Not long ago I read the Story of a little boy who jumped upon a phonograph record and rode far away to the land of the Black Forest, who looked down upon the Danube with Strauss, who laughed over the "Surprise Symphony" with Haydn; and who came home with a whole host of new friends to enrich his life forever after.

We may have closed the doors to the land of make believe after us; but that does not mean that the world has lost its aspect of gaiety, adventure, romance, or its need of great deeds and good men to do them. An elderly Englishman, whose sight and hearing had become impaired, told of his disappointment in a walk he had taken: "When I was young, the downs were full of beautiful flowers; and the larks filled the air with music. Now there are no larks nor flowers." "And," said his companion, "all about us the larks were singing." So it is with us; if we will only open our eyes to the life about us, from our own dooryards to the farthest horizon, we can see and come to know lands and people more romantic than the old buccaners in point of adventures, whose folklore history borrows fascination from the Bible. How would you, at the risk of life—for what hero ever found adventure all smooth sailing?—like to journey across equally trackless jungles and deserts to King Solomon's mines with your only companions the descendants of the men who furnished the gold for the Temple? How would you like to force your way over swamps where coal beds are in their geological infancy and where the population, human, animal, and insect, unites against any and all invaders, up a river to a mighty cataract three times the height and breadth of Niagara?

Or better yet, if you wish to look into the future, what may you not see in the way of industrial development when such cataracts are harnessed and put to the task of developing the natural resources of a country of untold wealth. Everyone has heard of the gold and diamonds of Africa; some remember pictures of tall palm and banana trees; but few know that half the world's supply of radium is hidden in the interior of the continent, that oil rests in apparently bottomless pools under its surface, that great ledges of copper ore outcrop and paint the hillsides brilliant blues, and that coal in abundance is stored in vast beds waiting to be used to develop Africa's economic resources.

Just south of Europe lies a mighty continent, vast enough to contain China, Japan, New Zealand, Europe without Russia, the Scandinavian Peninsula, India, and still have room for such islands as the East and West Indies. To children from seven to thirteen years of age, M. Monica Sharp, in "Talks on Africa Today," endeavors to show by

maps the size of our big neighbor, and by suggested games and dramatizations introduces them to the life and customs of its inhabitants. "The Call Drum" and "The Book of an African Baby," both by Mary Entwistle, are a further explanation for very young children of the simple home life of the native of Africa; and in "The African Bush," by Jewel H. Schwab, we have an account for juniors of the native from a childhood colored by paganism to a maturity illuminated by Christianity. "Kembo: A Little Girl of Africa," by Winifred E. Barnard, "Boys and Girls of Africa," and "An Africa Picture Game" by pictures and exercises in drawing make the African bushman with his spear and grass hut a live person to the tiny beginner.

For the boy or girl a few years older, from ten to sixteen, "Uganda's White Man of Work," by Sophia Lyons Fahs, gives an intimate account of the life and death of Mackay, "one of the greatest missionaries Africa ever knew after Livingstone and Moffatt." The disappointment attendant upon ministering to a chief vacillating between Christianity and Mohammedanism, the heartache of seeing one's converts tortured before being burned alive for their faith, and a lonely death in the heart of Africa are all painted with an appeal not easily withstood. The question forced upon the reader at the close of the book, "Does it pay?" can be answered only in the newly awakened conscience of Africa.

To have been introduced to a man is not to know him, is not to be a friend of his; it is only when we know him well enough to rejoice at his good fortune and suffer at his sorrow that we may advise or receive monition from him. To really know Africa we must travel up her unexplored streams and through her trackless jungles with Livingstone, the Moir brothers, and the rest of that brave band who tried to give the world to Africa, and gave Africa, a grave charge, to the world. The full weight of the charge is felt, probably, only by those who know the country itself. To the rest of us, Basil Mathews, in "Black Treasure," shows the struggle that has gone on between Whites themselves in the last century for the control and exploitation of stupendous wealth, mineral, agricultural, and other natural resources. It is not pleasant to remember that within the lifetime of many a man now living, slavery had to be stricken from this list. At the death of Livingstone, who died praying for them, the natives asked that his heart be permitted to remain in Africa; and, says our author, it is only when we array ourselves whole-heartedly against her exploiters that Africa will accept us or permit us to serve her fully.

Mrs. John M. Springer in her book, "Camp

Fires in the Congo," begins where Basil Mathews leaves off, and outlines for juniors the struggle of the converted African to adapt himself to Christianity and to life among the sometimes unscrupulous whites. She paints for us the evolution of the black from the miner who tried to balance his wheelbarrow on his head to the polished college men, clad in black dress suits, singing some of the most difficult music ever written, and who were only three generations removed from cannibalism.

For the senior and adult there is a list of fine books dealing with Africa and the black man's problem from almost every possible angle. The first book of this series is an expression of what must come as a natural consequence of the development of Africa. "Thinking with Africa," by ten Christians, some of whom are native, gives us a varied view of the problems of quickening Africa. With civilization comes a multitude of needs and desires foreign to the primitive African in his jungle hut. And with the growing unrest and dissatisfaction of the black comes the counter fear of the white evincing itself in color bar acts, land acts, disenfranchisements, discouragement of native tongues, some types of forced labor, and inadequate appropriations for the education of the native peoples.

Donald Fraser, in "The New Africa," gives us a new viewpoint in regard to Africa's educatory problems. The African is naturally apt and a great mimic; and every contact he has with white people, whether in school or not, affects his attitude toward life, gives him new desires, and very often changes his habits of living.

Unfortunately, this effect is bad as often as good. The great problem confronting educators is that of preparing their students for life by teaching the craftsmanship necessary to furnish skilled workmen for their industries that must, and are arising in a country of the economic standing of Africa.

"Friends of Africa," by Jean Kenyon MacKenzie, gives us a picture of Africa in a more cultural light. Its fault, if any, lies in the fact that the very breadth of material covered—types of explorers and explorations, history, culture, government, morality, and types of pioneer Christians—prohibits a very comprehensive treatment of any one theme, but gives a kaleidoscopic view of all.

No summary of material on Africa is complete without some reference to "The Moffats," by Ethel Daniels Hubbard, and "Livingstone, the Pathfinder," by Basil Mathews. The lives of these two Scots, pioneer missionaries who penetrated unmapped territories where no white man had ever been seen, reads like a modern romance even to the love story invested in the lives of two brave women, mother and daughter, who gave up comfortable homes in England, to follow them into the wilderness.

Although not included in this list primarily, "The Golden Stool," by Edwin W. compulsory and non-compulsory labor, and

Smith, dealing with Africa's problem of "The Christian Mission in Africa," by the same author, dealing with the Le Zoute Conference, are strongly recommended as collateral reading.

While each author may advance different phases of the great problems confronting both African and white in the introduction of Christianity, all refer to one main danger: that of thrusting upon an industrially developing country a horde of uneducated workers whose standards of living are not consistent with Christian principles. Too often the destruction of tribal restraint depending chiefly on superstition, but nevertheless powerful, in corroboration with example set by the more unscrupulous of the traders, and the lack of religious observance on the part of the white population in general, arouses questions in the convert's mind that he answers by a life of debauchery unknown in the pre-missionary days. The only solution advanced by the men who really know Africa, the Christian settlers, traders, explorers, statesmen, and churchmen, both black and white, is in Christian education. Practically all schools are in the hands of Christian missionaries. The success of such institutions is evinced in the class of enlightened natives who are using their knowledge to better the social and economic conditions of Africans over the entire continent; and its failure is in direct proportion to the lack of money to finance such enterprises. The cry of all Africa, from Capetown to Morocco, from Senegal to Kenya Colony, is for more and better trained teachers to guide the native in his struggle to acclimate himself and his home environment to his changed and sublimated religion.

LOUISE STINETORF.

CONFERENCE OF NEW YORK
YOUNG FRIENDS

We are told that the political parties are to be judged by those who head up the campaigns. By this same standard of measurement the New York Young Friends Conference stands very high. We were happy to have as our leaders, D. Elton Trueblood, Geo. Collins, Albert Coyle, Hollingsworth Wood, Carolina Wood, Wm. Reagan, Glenn Roberts, Wilbur Kamp and others.

This New York Conference is held every two years, alternating with the All-Eastern Young Friends Conference. This year we met at Oakwood School. Over one hundred Young Friends registered from many parts of the state.

The program covered such topics as peace, international problems, Quaker beliefs, Missions, crime, Bible study and religious problems. Each morning there was a devotional period, two class periods and an open lecture. This morning lecture was given by D. Elton Trueblood. He took as his theme the statement of Stephen Crisp, an early Friend. "There is a people raised by God who feel life in their wor-

For the First Quarter

Consolidated Report of United Benevolences For April, May and June, 1928

YEARLY MEETING	GIVEN LAST YEAR	GIVEN FOR 3 MONTHS 1928
Baltimore	\$ 6,404.42	\$ 1,560.35
California	1,859.00	390.00
Canada	783.00	200.00
Indiana	27,272.54	4,214.41
Iowa	18,105.48	1,601.00
Kansas	5,845.50	900.00
Nebraska	2,351.24	40.00
New England	12,596.75	2,585.45
New York	3,327.83	1,689.85
North Carolina	9,574.53	3,048.48
Western	17,920.88	675.70
Wilmington	6,028.27	1,287.20
Other Gifts		1,041.11
		1,611.92
	\$117,293.31	\$20,845.47

BOARDS	
Board of Foreign Missions	\$13,558.62
Board of Home Missions	3,959.41
Peace Association	694.00
Young Friends Activities	673.22
Prohibition & Public Morals	69.68
Religious Education	222.51
Aged Ministers and Missionaries	417.65
Emergency	1,250.38
	\$20,845.47

Annual Budget 1928-1929	\$148,310.00
Proportion for April, May and June ...	\$37,077.50
Receipts for April, May and June	20,845.47
Shortage for April, May and June	\$16,232.03
Receipts for April, May and June, 1927	\$20,626.45
Shortage for April, May and June, 1927	17,481.80

ship, in their families and in relation to their fellows." In these three phases of religion life he pointed out the application of Quaker principles.

Fundamental problems which confront us today were freely and frankly discussed in the class room. Perhaps there was one word used more than any other pointing the way out. That was *Cooperation*; cooperation with God in worship, in our family life, in our relations with our fellows, with other races, with other nations, in the economic order, etc.

The afternoons were given over to recreation and in the evenings there was a vesper service, followed by a lecture.

One always wonders just how much good such a conference accomplishes. The real test, of course, is what happens afterward.

If this spiritual vision and awakened responsibility carries over into the meeting, the home and the community, then the conference is worth while.

Many Young Friends expressed a deep appreciation for the privilege of attending this year's conference and I think we are all indebted to the leaders and the Young Friends Board for a worth while time.

EMMET W. GULLEY.

The proposed amendment to the Constitution to outlaw all war is a definite, uncompromising repudiation of war by the United States. It makes war an outlaw, depriving it, the enemy of law, of all legal sanction and prestige, of all the protection and support which our Constitution now gives it.

LYNN J. FRAZIER.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

A CONCRETE PICTURE

Editor THE AMERICAN FRIEND:

Your recent editorial of appeal for the famine-stricken Chinese constrains me to send you the following for publication in THE AMERICAN FRIEND, if you feel that it would rouse interest and bring help. It gives a very concrete picture, which, I feel, most of us need to visualize the need.

L. HEDWIG BRUHN.

710 West Thirty-third Street,
Minneapolis, Minn.

About two years ago, Dr. Elizabeth Shapleigh stopped in various cities of the country on her way to China to tell about her work for the "China Medical Boat Fund," which she was to start among the poor Chinese living in the house boats of the river and Grand Canal. She has been doing yeoman service, as the following letter shows:

Dear Friend:

It has been a long time since you heard from me, but I have been extremely busy since I came to China. We have a fine Social Center here, with Day and Evening Schools and Dispensary all in good running order. We hope to start a nursery as soon as we can raise the funds.

Recently the nurse and his assistant went out on a visit to the homes and found a little baby a few days old which had been thrown away by its parents and was nearly dead. Then another day, they found a little girl eight months old which had been strangled to death and thrown out on the mud flats to be eaten by dogs. When we notified the authorities to come and get her they said they had picked up 20 dead babies that same day. Now I have a man go around every morning to get them if they are cast out. But I don't know what I shall do with them, for I have not a cent to feed and clothe them with, although I do have an empty room which could be used as a shelter, if I could find beds and bedding.

The work itself has grown and is wonderfully prosperous, but we are so hampered for lack of cash and just now we are very low. Can you help me plan some way to raise some?

I am busy with the details of the work, and then there are the daily clinics. I remember all the cities I visited with pleasure and if I ever return to America, I hope to visit these cities again. But now my interest is in China and in helping these poor ignorant people who live in boat-houses and in straw shacks, who often do not know where the next meal is coming from. I wish you could step in and see the work.

Here is a copy of a letter to little American girls which was written by one of the daughters of our rich man, Mr. Chen, and printed in the little leaflet, *The Echo from Boat and Hut*, concerning our work:
Dear American Buddies:

I will tell you something about China. I have two sisters; my oldest sister is fourteen years old, whose name is King Ping (Gold Vase). My second sister is twelve years old, whose name is Yin Ping (Silver

Vase). I am ten years old; my name is Yu Ping (Pearly Vase). I worked in the silk mill with my mother and sisters. I saw many wonderful things in there. Sometimes babies bring to the mill with their mother. They always put the babies in the little boxes under the machinery while they are working.

Many little girls my age and some only six and eight years of age stand all day in long rows in the big factory and stir silk cocoons in boiling water. Sometimes they burn their baby fingers with hot water or it spills onto their feet. When I see a burned girl, I tell him to come to the Swarthmore Dispensary. If they don't know the address, I tell them which way to come.

My father works in the Doctor Shapleigh's hospital as a rich man. He brought me to the Doctor who teaches me very much interesting things and I am very glad to stay there. I am just begin to learn some English. I ask Mr. Han to help me to write this letter. If I study hard, I think I will write a letter from myself after one or two years. With much obliged reading my letter, I am

Your Chinese Buddy,

CHEN YU PING (Pearly Vase),

(Signed) ELIZABETH SHAPLEIGH, M.D.
38 Quinsan Road,
Shanghai, China.

This work was started with the approval of the Fellowship of Reconciliation and the American Friends Service Committee, which insures the use of any funds which may be sent in response to this appeal to the very best advantage in expressing friendship and good will to a most needy people. "Inasmuch as ye have done it to one of the least of these, ye have done it unto Me." Swarthmore, in Chinese, means good will.

CAPITAL PUNISHMENT

Editor THE AMERICAN FRIEND:

We are in some doubt as to whether the proposition, "In Lieu of Capital Punishment," endorsed by New Garden Quarterly Meeting, Indiana Yearly Meeting, is clearly understood. The articles that have been published in regard to it have so suggested. (See AMERICAN FRIEND, March 15.)

Some have said it is the best plan to do away with capital punishment they have ever heard. No one has suggested a better plan at least. Is there a better plan? If not shall we urge this one or shall we still continue the old heathenish way? The government says, "You kill and I'll kill you. I'll hang you or I'll electrocute you," with all accompanying demoralizing and degrading effects. Is this the best way?

The punishment should be in some respects comparable to the crime committed. The proposed United States Prison is only for those who are condemned to death. The proposed punishment is severe and sure. It is without hope of escape. It gives a chance, on

conditions of new evidence, to prove the innocence of the convict or that the punishment is too severe. Execution leaves no chance. We have known of three cases of absolute innocence being thus condemned. Two were executed; one was released by the confession of the guilty party on his death bed. If one knows of three, how many more may there be?

Many of these criminals have not had a "chance." The punishment should be severe enough to be shunned. Many of these would have better housing than they had ever had. While these are shut off from the outside world they should have a library of good, worth while books. Religious magazines should be on their tables. There should be a chaplain, good and kind; a commissioner to inspect and see that no unnecessary punishment or inhumane treatment should ever be administered. For special good conduct special privileges might be granted. It should be a place to reform and build up character, especially for the younger members; still without hope of escape lest shams and hypocrites might arise.

In the Women's State Prison, Indiana, a murderess sentenced for life was converted under the leadership of the noble Superintendent, Sarah Smith and became one of the best helpers in the institution, in the management of the incorrigible women. Her counsel, her life and her very presence among those women showed to them the joy of a Christian life, though a life member of the prison. The Governor pardoned her out but she begged to remain, which was permitted. She was a benediction to the inmates.

In the proposed prison, how many when the Light is presented to them, perhaps for the first time, might be as the one mentioned above.

If any one has a better plan, send it in. Why should we continue in the old demoralizing, heathenish way?

GEORGE N. HARTLEY.

Fountain City, Indiana.

TO CLOTHE THE NAKED

A Polish woman, wife of a coal miner, came into the Friends' Headquarters at Barnesboro, Penna., a few days ago and wanted to know if she could have some clothes for her little girls. She was given a few things, but she seemed hesitant about leaving. Finally she was asked if she needed something more. She replied, "Don't have to pay for these?" "No." "Have to pay later?" "No." Then she began to cry, and said, "Used to have much money—now—stores, bills, undertakers."

It developed that she had just buried her two-year-old boy, and had four little girls to care for. The Friends' worker was able to give her a layette for a new baby that is expected soon. This is another illustration of how Friends are able to help a few of those who are in need "In His Name."



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



THE EFFECTIVE COLLEGE

EDITED BY ROBERT LINCOLN KELLY

Association of American Colleges, N. Y.
\$2.00

This volume contains much of professional value to the educator and of keen interest to the large constituency of the American college. The material is presented in the form of papers and reports on the aims, methods, and needs of the modern college. As Dr. Kelly states in his introduction:

"More than half the chapters were published in the *Bulletin* of the Association during 1926 and 1927. Of these, some were carefully prepared papers, others stenographic reports of extempore address before the annual meeting of the Association. With appropriate editing they are here assembled, together with some ten additional papers prepared especially for this book.

"While these studies have been carried on by different individuals during a period of two years, the authors all had in mind the one purpose of portraying selected phases of operation of an effective college."

Along with other institutions of society, the college is in a period of rapid change. The public believes in it as an institution but has become very critical of its output. College leaders themselves are even more dissatisfied with the results of their work. Everywhere they are leading in a program of self-examination which is full of hope because of the vigor and determination with which it is being prosecuted.

During the decade of its existence, The American Association of Colleges, under the leadership of Dr. Kelly as Executive Secretary, has initiated and fostered much research into existing conditions, and the setting up of new standards.

The subjects represented include college ideals, curriculum building, faculty and student relationships, teaching methods, religion, and finance.

In the discussion of college ideals and aims, prominence is given to the shift from quantitative to qualitative standards, with the resulting changes in curriculum and procedure. So far as institutions which are in positions of leadership are concerned, "the race for numbers is over and the race for quality is begun." Such institutions have enrollments up to capacity and many of them can accept but a minor part of their applicants for admission. The college is being rightly judged more with reference to the quality of its program than in terms of its size.

A feature of this qualitative program is the shifting of emphasis from trying to give a college education to all who apply, to fitting the educational opportunity to the

student of ability. The superior instead of the inferior student is determining the content and methods of the curriculum. Honor courses of various kinds are widely used. By them greater scope is given the abilities of the better student. Synthetic thinking is being promoted by various types of general courses in which the attempt is made to get free from the departmentalization of knowledge and see truth in its larger aspects and relationships.

The modern college program, as stated by Dr. Kelly in the chapter on remaking the college curriculum is becoming "student centered." "The curriculum in part or in whole is being constructed for, with and by the student." The instructor is being asked to regard his field of knowledge not as an end in itself, but as a means by which he can contribute to the welfare and development of his students. Methods of teaching and of administration are built with the needs of the individual student in mind. The college is asking the student to assume greater responsibility and to exercise more initiative in the process of his own education. "The new theory tends to select the student by hand and to educate him by hand, encouraging him to participate in the process by using his own brain and heart."

Student faculty cooperation to an extent and in a spirit little thought of a few years ago is becoming a central principle in the whole of college procedure. In the words of President Wilkins of Oberlin College, "If you want to do anything for students, do it with them." The application of this principle is leading to almost revolutionary changes in certain areas of campus life. President Wilkins, who until recently was Dean of the Undergraduate College at Chicago University, presents an excellent chapter on this subject.

The college campus shares with the rest of society a spirit of religious unrest and change. Within the last two decades institutional expressions of religion in college and university have almost completely

changed. Old authorities and sanctions have gone and nothing has taken their place. Students are interested in religion but are confused in their thinking about it. They are far too ignorant of "the factual material of history, of society, and of human nature" which must serve as a basis of successful religious thinking.

Dean Herbert E. Hawkes has a very suggestive chapter on the place of religion in education. Of particular value is his brief summarizing "of the events that have led our institutions of higher education into something like a blind alley so far as their attitude toward religion is concerned." We are assisted greatly in meeting the situation of today by seeing it somewhat in historical perspective.

Those who are interested in the financial needs and administration of the college, will value the chapter by President Cowling of Carleton College in which he presents an analysis of the financial needs of a college of liberal arts for one thousand students. Following this is a chapter by T. Arnett presenting the methods by which the financial needs of a college of one thousand students should effectively be met.

There are many topics of special interest such as personnel technique, freshman guidance, effective teaching, promotion of scholarship, and the place of music and fine arts in the curriculum. While these are not dealt with in any exhaustive sense, they are topical and suggestive in their treatment. The closing chapter of the book is by President Lowell of Harvard University, in which he states his view of the outlook for the American college. He defines its aim as cultural rather than vocational, and discusses its place in the American educational scheme, particularly with reference to the development of the Junior College and the probable resulting realignment of our school system.

Of great value are the bibliographies attached to each chapter, giving rather complete lists of valuable literature on the subjects treated.

H. N. WRIGHT.

So long as we sanction and provide for war we are responsible for every act of war, for all the agony, all the torture, and all the hideous waste it involves.

LYNN J. FRAZIER.

FRIENDSVILLE ACADEMY

Friendsville, Tennessee

ESTABLISHED 1857

Will accept twenty well recommended boy or girl pupils from northern and eastern states. Dormitories in charge of house mother and preceptor. Excellent Faculty. Accommodations plain but comfortable. Costs very modest.

ADDRESS ACADEMY REGISTRAR,
FRIENDSVILLE, TENN.

QUAKERDOM · AT · LARGE

The Friends in Geneva report that the average attendance at their Meeting is about twenty-five in the winter time and fifty in the summer time. The highest number in attendance at any one meeting during the past year was eighty.

The German Yearly Meeting of Friends is to be held at Buckeburg, Germany, July 26-29, 1928. Both English and American Friends are expecting to have representatives at the Yearly Meeting. William Eves, Chairman of the Foreign Service Section of the American Friends Service Committee, will be the American representative.

Among the passengers sailing on the S. S. "Berengaria" from New York, July 16 were Tom A. and Elizabeth Falkner Sykes of High Point, North Carolina. They plan to spend about six weeks visiting relatives and Friends in England, most of which time will be spent in the old home county of Leicestershire that gave Quakerism its leader, George Fox.

Edith F. Sharpless planned to sail from Japan, July 12, to spend her furlough in this country, according to the *Haverford Meeting*. In California she will meet S. Kamiyama, a Japanese Friend and Christian worker in Mito who was in attendance at the World Sunday School Convention in Los Angeles. They will attend the Young Friends Conference at Richmond and some of the Quarterly Meetings of Philadelphia Yearly Meeting during August, and she will act as interpreter for him.

Jane Summerhayes and Henry G. Summerhayes, her husband, ministers in Friends Meeting at Cincinnati, Ohio, were especially honored last month by the Virginia Asher Business Women's Council of Cincinnati, according to *The Council Fire*, the occasion being their thirty-eighth wedding anniversary. "The other evening at Council, June 21, thirty-eight prosaic dollar bills primed themselves up into a bride's bouquet and threw themselves unreservedly, white ribbons and all, into the arms of a Friends minister! Even Council money is waxing romantic. Of course, the minister was our Bible teacher, Mrs. Jane Summerhayes. But the way those bills acted! They called themselves 'Sweet Williams, more familiarly known as Bills!' To the strains of the Lohengrin wedding march the bridal party proceeded down the aisles of the supper room to the 'Bride's Table' in the center of the room. The little flower girl, carrying a basket of rambler roses, preceded the bride and

groom, Mr. and Mrs. Summerhayes, with two bridesmaids following. Two humorous poems were read that added spice to the happy occasion." To preserve a picture of that novel, intriguing bouquet, and share it with their friends, the bride and groom posed before a lovely peach tree in the garden, he erect, big-hearted and growing white at the top, she charming and happy as on the best day in June, displaying above her heart the bouquet of dollar bills and fern, and attached by ribbons some garden tools alluded to in one of the poems and the photographer did the rest. He did a good piece of work too, and those smiles with a delightful setting may now be preserved "as long as sun and moon endure." We extend heartiest congratulations, and may they be long spared to each other and to their admiring friends!

NEWS OF OUR MEETINGS

The West Branch, N. Y., community has made a new friend in Josephine Johnson of New York City, who spent a few days there as guest of Valentine and Esther Krumm former students of hers at Penn College. On June 28, she gave a recital at the Friends meetinghouse under the auspices of the Monthly Meeting, and the program was thoroughly enjoyed by all in attendance. At present, she is located at W. W. White's Biblical Seminary, New York City, from which institution she was recently graduated.

University Friends, Wichita, Kansas, have just said farewell to a beloved and efficient worker. Errol T. Elliott, who has served during the past two years, the first as church Secretary, the second as associate pastor, now goes to Boulder, Colorado, as pastor of the meeting and student at Colorado University and Iliff Theological Seminary. Rarely has one fitted into a complex and difficult situation more admirably than he has done in the work just closed. He has been the connecting link between Friends University and the church, having in fine degree the student attitude of mind combined with deep personal consecration. He demonstrated almost equal efficiency with little children in the Week Day School of Religion, the Daily Vacation Bible School and the Junior Congregation. One prominent in the Religious Education Work of the city after studying every Week Day School in the city of Wichita declared the University Church School the best in the city, while the fact that the enrollment of the Vacation School almost reached that of a downtown co-operation school supported by three of the largest churches of the city gives a fair

impression of the impact of that organization upon the community. The Quarterly and Yearly Meeting will miss him as well as the local meeting but all rejoice that he is to have opportunity not only to serve but at the same time to complete his training.

The conference of California Young Friends was held at Konkle's Camp near West Point, under direction of F. C. Haworth, Berkeley Quarterly Meeting C. E. Superintendent. President Roland White of Whittier gave the opening address which was followed by a talk from J. Arthur Wollam, pastor of the Oakland Meeting. The daily program began with morning worship after breakfast and four study classes during the morning with a general assembly at 10:30 in charge of Arthur Wollam in which a study of the Book of Ruth was presented. The afternoons were given over to recreation, hiking or resting as desired. The evening campfire services were inspirational with different leaders in charge. The last evening, a forward step meeting was held when those not in the habit of praying or testifying in meeting did so that night. Arthur Wollam urged that youth was the plastic period "the time for us to shape our lives the way we would have them be when we grow older. God doesn't question our way of doing things, but he does ask our love, loyalty and sacrifice."

Monkton Federated Churches, Vermont, concluded a two weeks' Vacation Bible School by giving an excellent program on Sunday evening, July 8. There was a goodly attendance of parents and others interested. There were 39 children enrolled, with an average attendance of 34. The Standard Vacation Bible School first year Course was used, Kindergarten, Primary and Junior, and the superintendent can heartily recommend these text books to any school that aims at developing the child's reverence for God and for the world in which he lives. The text books and pictures were supplied by the Friends Book and Supply House, Richmond, Indiana. Monkton Vacation School was especially fortunate in having Caroline E. Miles, recently graduated from Earlham College, in charge of the Primary Class. The Sunday evening program included the dramatization of the story "God sends the Baby Jesus" in five scenes, and this was done by the Primary children with the utmost reverence and very effectively. After the Juniors sang "Brightly Gleams our Banner," one of them gave an explanation of the colors in the Christian Flag. Another Junior told the story of

"Joseph the Forgiving Brother." The songs and recitations by the Beginners class were sweet and were much appreciated. James Wild, the pastor, was superintendent of the School and he was much encouraged by the good work accomplished by teachers and pupils.

Westfield Quarterly Meeting of Friends, in Western Yearly Meeting, on July 7, met at Hortonville, Indiana, the meeting on Ministry and Oversight convening at 9 a. m. and the general session at 10:30. A period of song and prayer was followed by a stirring, energetic message from E. Howard Brown of Kokomo. At the noon hour a simple, appetizing lunch was served by the Hortonville women. Every meeting was well represented at the business session and reports of the superintendents of the various departments of work showed much good work being done. A pause was made during the session to give opportunity for a Bible Reading Contest by seven little girls who gave their selections understandingly and in a manner befitting the sentiment. The contest was conducted by the superintendent of Religious Education, and the contestants were chosen from the different Bible schools in the Quarterly Meeting. Two "tiny tots" from the Westfield school gave a pleasing little song. The superintendents of departments were appointed for the ensuing year, reports of treasurers were adopted, and delegates were appointed to the ensuing Yearly Meeting.

WENATCHEE VALLEY ITEMS

Although isolated from a Friends meeting, we find many of our Friends active in Christian work.

Flora Jones has been actively engaged in the National Oratorical Contest on Outlaw War Treaties for American Young People, and is the local director of the W. C. T. U. medal contest work of Wenatchee. Five contests have been held

in which one silver and four bronze medals were awarded. Another class of High School girls will soon contest for the gold medal.

May N. Replogle has been filling various pulpits in behalf of the W. C. T. U. and is now teaching a class of High School girls in the Presbyterian Sunday School at Cashmere. Elizabeth Pearson is vice-president of the W. C. T. U. work of Chelan county and her time is very much occupied in this worth while work.

We are enjoying having with us in the valley Vere and Velma Priddy, who have just recently moved here from Everett, Wash. Their visits have been a great inspiration to Friends, and we are glad they are making their home with us for a while. Mildred Replogle Jones gives forth her testimony for good in song whenever their is an opportunity.

Friends of Wenatchee Valley belong to Everett Monthly Meeting of Puget Sound Quarterly Meeting. While we miss the inspiration of mingling together in a Friends meeting, yet Friends are making themselves felt in the various Christian activities of the valley, wielding an influence for righteousness.

Provident Mutual Life Insurance Company of Philadelphia, Penna.

The Provident Mutual issues an unusual book
"SEVEN KEYS TO CONTENTMENT"

which tells you how you can arrange your insurance to educate your children, pay off your mortgage, protect your family at all times, and make provision for you and yours in old age.

Write today to the Company for this book which will be sent you free of charge.

LOW PREMIUMS

LOW NET COST

GREENVILLE VACATION BIBLE SCHOOL

Can a Daily Vacation Bible School be successfully conducted on a small cash expenditure?

The largest rural Daily Vacation Bible School that has ever been conducted in North-west Iowa—perhaps the largest of its kind ever conducted in the entire State—was held at Greenville June 4-15, closing with a demonstration program given on the Greenville school grounds with more than 150 children participating. One hundred and seventy-five pupils were enrolled with an average attendance of 156. Frank E. Carpenter, pastor of the Friends church, and Albert Sonius, pastor of the Congregational Church, had the oversight of the school, the two churches cooperating in a very fine spirit.

The two churches of Greenville were not large enough to accommodate so large a group, so the Kindergarten department was taken to the school building—50 pupils being enrolled in this department. The Primary department was held in the basement of the Friends church, and the Junior boys in the audience room. There were 32 Junior boys under the supervision of the Friends pastor. The Junior girls—31 in number went to the Congregational Church for their study period. These groups were all brought together in the Friends Church for the devotional, drill and closing periods. Fifteen teachers were required to care for the various groups—Kindergarten, Primary, Junior and Intermediate. To conduct so large a school without very much expense was no small problem.

Details, however, were worked out and material and supplies were furnished by the pastors for all the groups, and the entire school was conducted for the two weeks at a cost of less than \$12.00. Men and women on the farms gave of their time in conveying the children to and from the school. To assemble a teaching force for this large group was a problem, but when they were solicited not one of them declined, but gladly gave of their time, although many of them were busy with their chickens and gardens

MISSION STUDY COURSES

AFRICA
HOME MISSIONS TODAY
ALASKA

Are you planning your courses for Missionary Education for this next fall and winter? We have the text books in stock and free literature describing them. If you need any help or information we will be glad to have you write us.

FRIENDS BOOK AND SUPPLY HOUSE
101 SOUTH EIGHTH STREET
RICHMOND, INDIANA

and household duties. "World Friendship" was the theme of the program.

How did we meet the expense of this school? At the close of the demonstration program which was held on the School grounds on Sunday afternoon a freewill offering was taken which amounted to \$22.29 leaving a balance of \$10.00 to begin with next year. Much more could be said regarding this D. V. B. S. but perhaps the foregoing will suffice to encourage others who have been hesitating on account of the expense item and the teacher problem.

ENGLISH FRIENDS WANT NO COMPENSATION

On account of the recent disturbances in China, the question has arisen among the English Friends as to whether or not they should receive any compensation for losses incurred during the uprisings. It is interesting to note that the Friends Service Council has decided:

(1) That we should not, in any event, ask or receive any indemnity in the case of the loss of life of any of our Missionaries:

(2) That our general attitude towards the question of compensation for losses of property continues to be that set forth in Minute 11 of the Board of the Friends Foreign Mission Association of 3rd September 1925, namely:

That, "In pursuance of our general attitude in such circumstances, we record our decision not to advance any claim for compensation for damage or loss arising out of the present situation, whether sustained by the Association or by our Missionaries. We decide that any losses sustained shall be met from the funds of the Association."

MARRIAGES

HAINES-ROBINSON—At Clearbrook, Virginia, June 27, 1928, Portia R. Robinson, daughter of D. A. and Rachel W. Robinson, and Eldon R. Haines of Wilmington, Ohio.

STUDY BOOKS FOR 1928-29

Woman's Missionary Union

<i>Foreign Theme—AFRICA</i>	
Friends of Africa—by Jean Kenyon Mackenzie	.75 & .50
The New Africa—by Fraser	\$1.00 & .60
Livingstone, the Pathfinder—by Basil Matthews	1.00 & .75
Black Treasure—by Basil Matthews	.75 & .50
Camp Fires on the Congo—by Springer	.75 & .50
<i>Home Mission Theme—WHAT NEXT?</i>	
What Next in Home Missions?—by Wm. R. Shriver	\$1.00 & .60
A Course for Leaders—by Mary Jenness	1.00 & .60
Windows into Alaska	.75
Programs for Auxiliaries	(each) .05
Suggestions for Leaders for each Study Book	(each) .15

AGNES L. DAY, Westfield, Indiana
Secy. Literature—W. M. U.

BIRTHS

HOCKETT—To Forrest and Ollie Hockett, Preston, Iowa, May 12, a daughter, Velma Pearl.

HOCKETT—To Lynn and Elsie Hockett, Preston, Iowa, June 30, 1928, a son Derrol Lynn.

SAILER—To Leo and Lulu Sailer, Preston, Iowa, May 17, 1928, a daughter, Velda Dorene.

DEATHS

ASHBY—At Honolulu, Hawaiian Islands, June 17, Hazel M. Ashby, eldest daughter of Harold Marriage and May Ashby of Pasadena, Calif. She and a friend having completed a three-year course in nursing left in February for a holiday expecting to return June 17. Taken suddenly ill with meningitis she passed away the day she expected to return. Her mother hastened to her bedside and left next day with the casket for home.

JESSUP—At her home in East Whittier, Calif., June 16, 1928, Lydia M., widow of Josiah B. Jessup and daughter of David and Mary Williams Holloway aged 79 years. One brother, Jason W. Holloway of New Castle, Ind., and two daughters, Leora J. Parker and Ethel Jessup, both of East Whittier, survive her. She peacefully fell asleep with the great hope which is in Jesus Christ the Lord. Services were held in Whittier, conducted by Lindley A. Wells and Harley M. Moore.

WOOD—At Boulder, Colo., June 3, 1928, Clayton F. Wood, aged 56 years. He was an esteemed member of Boulder Monthly Meeting of Friends, his life being one of usefulness to the church and community. He was faithful unto death and died in living faith. Funeral services were in charge of Charles A. Mott of Denver. Interment in Green Mountain cemetery.

FOR SALE

Nine room modern home with garage, one block East of College Avenue Friends Church. Close to Penn College, Grade and High School. Roy C. Rich, Real Estate and Insurance.

FOR SALE

Six room house on paved street near Penn College and schools. Good condition. Fred W. Emerson, 440 College Ave., Richmond, Indiana.

NOTICE

Owing to the death of Edmund Stanley, Clerk of Kansas Yearly Meeting, Vida R. Pribbenow, the Recording Clerk has been designated to receive all communications in connection with the Yearly Meeting. Her address is Rose Hill, Kansas.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Canada: Newmarket, Ontario; August 2; Arthur G. Dorland, University of Western Ontario, London, Ont.

North Carolina: Guilford College, N. C.; August 7; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
John R. Cary.....Baltimore, Md.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

Western: Plainfield, Indiana; August 20;
Albert L. Copeland, Paoli, Ind.

Ohio: Damascus, Ohio; August 20; Ralph
S. Coppock, Alliance, Ohio.

Indiana: Richmond, Indiana; August 27;
Percy M. Thomas, Fairmount, Ind.

Iowa: Oskaloosa, Iowa; August 27; Stephen
M. Hadley, Oskaloosa, Iowa.

Baltimore: Sedley, Virginia; September 26;
John R. Cary, 205 Morris Building,
Baltimore, Md.

Kansas: Wichita, Kansas; October 16;
Vida R. Pribbenow, Rose Hill, Kansas,
Recording Clerk.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or
South Side Elevated to 43d. Bible School 9:45;
Worship 11:00 a. m. Second Sunday each month
is Suburban day, with luncheon served at 12:30
and Discussion Group meeting at 2:00. Willard
H. Farr, Clerk, 6024 Dakin St. Telephone Kil-
dare 0872. Names and addresses of Friends
coming to Chicago should be sent to the above
address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Car-
son Lodge Room, 218 Ludlow Avenue, Clifton,
Cincinnati, Ohio. Bible School, 10:15, and Meet-
ing of Worship, 11 a. m. Ministers, Henry G.
and Jane Sumerhayes, address, 321 East 33rd
Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy
Road, near Linwood. Take Fourteenth or Clair-
mont cars. Bible School 10:00 a. m. Meetings
for Worship, 11:00 a. m. and 7:30 p. m. Christian
Endeavor, 6:30 p. m. A cordial invitation to all
friends everywhere. Pastor Ira C. Dawes, 2662
Pasadena Ave. Phone Arlington 7532. Church
Phone, Euclid 4088.

THE NICHOLSON PRESS



26-28-30 N. NINTH ST.

Commercial Printers and Binders
PUBLICATIONS

PRINTERS OF THE AMERICAN FRIEND